

NOTICE

THE undersigned have formed a partnership in the business of Block Tin Workers and dealers in Glass, under the firm of SMITH, OBER & CO. their place of business being that of the late firm of SMITH & CO., Nos. 2 and 3, Haverhill street, where they will manufacture and keep constantly for sale a general assortment of

BRITANNIA AND GLASS WARE
at the lowest prices. Dealers are invited to call and examine.

THOMAS SMITH,
REUBEN H. OBER,
D. B. MOREY.



THE ADVOCATES OF CAPITAL PUNISHMENT.

What! would you swing your Brother's form
High up in Heaven's free air?
And place the image of your God
A dangling victim there?
Who gave you power to rend his hair,
Or know how deep his guilt,
Or judge what provocation came
Ere blood by him was spilt?
Can ye retract the length of years
Since he commenced this life?
And mark the coursing of events,
His wrongs, his woes, his strife?
His battles with untoward fate,
His blasted hopes and schemes,
His longings for the pure and right,
His visionary dreams?
Perhaps from life's first early dawn,
If nestled by his side,
His teachings may have been in wrong,
And sin his childhood's guide;
No mother's voice, perhaps, for him
Sent up an earnest prayer,
No father at the mercy seat
Asked his acceptance there;
No sister twined around his heart
A soft and gentle spell,
Which made an atmosphere of love
Wherever he might dwell;
Virtue, perhaps, to him was known
But as an empty name,
And truth, and justice, but the guise
Of cowardice and shame;
Religion's winning, earnest tones
May ne'er within his soul
Have spread their influence divine,
To purify the whole;
Then, would you swing your Brother's form
High up in Heaven's free air,
And place the image of your God
A dying victim there?
With all his sins upon his head,
Before his destined hour,
In yours the fatal day,
Yours the avenging power?
Did not that Eye that saw his deed,
Take note when it was done;
And read the thought that caused the act,
Ere yet it was begun?
And could He not, with vengeance swift,
Have laid the culprit low,
If in His wisdom He had seen
It meet to deal the blow?
Think you his hand less strong than yours?
Are you more just, more wise,
That ye with daring hands unrobe
The soul that never dies?
He whom your God in mercy spared,
No mercy meets in you,
And yet ye pray—'Forgive us, Lord,
As we all others do.'

Perhaps no guilt your prisoner knows,
Although for crime arraigned,
And proofs may cluster thickly round,
By circumstance maintained;
He may be innocent, and stand
Before his Maker's sight
A spotless one, more pure than you,
Who think you act the right;
And can ye give him life again,
Or mete him right for wrong,
If future time should prove his guilt
May somewhere else belong?
Then, dare ye swing your Brother's form
High up in Heaven's free air,
When time may tell an innocent
Has been suspended there?

Suppose he did it—and suppose
Your priests around him placed,
Teaching, repentance may atone,
And sinners may be graced—
Suppose he does repent, and lies
Washed clean before the throne,
Becomes a saint, and purified,
And heaven he feels his crown;
With anxious zeal his spirit craves
To fill life's little span
With calling all to turn and see
God's love to guilty man;
And who, that he once sunk in sin,
Can more that love portray?
Who preach more truly—Sinners, turn!
Crime may be washed away;
Then, could ye hang that saint redeemed,
High up in Heaven's free air?
Is earth so full of righteous ones
That ye have some to spare?
And where your Father mercy showed,
Can ye no mercy show?
Have ye ne'er sin'd, that ye must thus
Deal the avenging blow?
But, if repentance should not come
Before his hour of doom,
If, unrepentant, you should send
Your Brother to the tomb,
Think you that ye will guiltless stand
Before your Father's eye?
Did ye not murder when ye said
Your prisoner should die?
Or, are your prison-houses full?
Have ye no room for one?
Is bread so scant ye cannot feed
Till life's short course is run?
Have ye no bolts and bars enough
To hold the victim fast,
When burglars with their thousand wiles
Are there securely cast?
And are ye sure no changing fate
May give to you his place?
Are ye so sanctified in good
Ye cannot fall from grace?
Can no temptations have the power
To urge the selfish blow?
Have you so conquered evil thoughts,
That sin no more ye know?
Or, may not circumstances charge
Your innocence with crime?
Full oft we know it has been thus,
From immemorial time.
Then, by the danger all must share,
That his may be our lot,
By all the bonds of human kind,
Aid to wipe out this blot!
Cease not from striving, till our law
Is clear from bloody stain,
And reformation—not revenge—
In principle sustain!

From Douglas Jerrold's Weekly.
ON THE DEATH OF BERNARD BARTON.

We weep! for 'tis a friend
In losing them, but still
Rejoice, that Death so mildly wrought
Thy Heavenly Father's will.
Peaceful and pangsless was thine end;
And friendship scarce repines
Over a Death so like thy life—
A sequel to thy lines.

THOMAS SHERWOOD.

Reformatory.

ANTI-SABBATH CONVENTION.

LONDON, March 27, 1847.

DEAR GARRISON:

This morning, I received from you a copy of the proceedings of the Anti-Sabbath Convention, with your supercription, which makes it to me more valuable. I am very glad to see this subject mooted in the United States; for what you are doing there will ultimately spread over the world; and if you 'go ahead Americans' do but get rationalized and emancipated from days and months and seasons, you will not carry with you, as we English have to our colonies, the ligatures by which we have bound our colonies by sowing the seed of established religion, to restrain the healthy circulation of the mind and mental progress. We are now busy, endeavoring to impose a State Church, and a crafty clergy, upon our colonies, and they are all beginning to feel uneasy under it, and many are quarrelling with us, and will ultimately throw off this destructive organization of slugs. Go where they will, they oppress, and they check and suppress more than they oppress. They prevent the healthy agency of man, in working out his own deliverance from ignorance, and sin the consequence of ignorance.

You will receive, perhaps, more letters herewith than you will care to receive about the politics and doings of the old country. I often abstain from writing to you upon matters passing here, but upon which I feel doubt whether they will be interesting to you and your readers, who must, I apprehend, yearly and every year, care less about the details of what is going forward in the old country, than many of your ancestors did, who passed their early lives in it. My interest in what is passing with you is kept up by the recollection that your Union is the greatest evidence that Man can govern himself. This was the grand lesson, that prior to 1783 was needed, and thanks be to God that man is now, through the European continent, manifesting earnest aspirations for self-government.

I am not unimpaired, when I encourage myself and congratulate you upon this great fact as manifested by the American people to the world, that they are much behind the spirit of the age as it exists in Europe in relation to social rights, for we here recognize, at least verbally, the truth, the great truth, that 'God has made of one blood all the nations of the earth,' and we do not refuse to man his rights on account of the color of his skin, about which we know he was not consulted.

But to return again to the great fact that you United Statesmen have made known to the world: Man can govern himself. Kings, priests, hierarchies are not needed to enable him to till the earth and enjoy its fruits. Doubtless it is sad enough that the greatest democracy on the face of the earth is stained with the great sin of slavery, and that in your governmental processes, and in the doings of your people during your elections, and in the motives which influence large masses of them, there is much that is crooked and bad; but then we have all that and much more under monarchies and aristocracies. These imperfections are incident to the Being; for seeing that the individual is imperfect, it follows that society must be so, and must be behind the more advanced minds and impulses of the age. Government, when elective, gives to the world the average only of the morals and wisdom of the nation or people. Great and glorious as I consider this testimony borne against the pretensions of aristocracies, hierarchies, princes and kings, yet I can seldom feel the unalloyed enjoyment of the idea, because of the drawback which your 'peculiar institutions' bring to your credit as a nation; but, nevertheless, as a whole, you have done wonders as a people, and as a democracy; and whilst you possess unstamped newspapers and a free press, you must go ahead, and you will go ahead, for you spring mainly from a race that ever has gone ahead, and seems destined to work out a larger portion of that agency which God has committed to his creatures, than any other of the races.

To return to the subject of your kind present, the anti-sabbatarian principle. There are few who see the injury to morals which is involved in the idea of setting one day apart to be observed as holy, and the injurious and necessary implication that the other six need not be kept so holy. Men do not see how largely this contributes to induce and sustain priestcraft. Change only the words, and say it is especially necessary that you should set morally one day in seven, or more morally one day in seven, would not this form of expression necessarily run into the mind the assumption, that men might be a little immoral upon the other six; and when you had once opened the door, would not every man in such a case push it open just as wide as would suit his own bulk and proportions? I guess if men were allowed this form of speech and argument in relation to morals, and should set up a lot of teachers whose interest it should be to sanctify this seventh day morality, that a large portion of those who are content to advocate the seventh day religion would wince at the consequences. Suppose there was a commandment which read, Thou shalt keep sober on the Sabbath day. I think many would see in this form of expressing the thought, a license, or, as the lawyers would say, a quasi license, to get drunk on the other six; and then suppose that the men who should find drunkenness prevail in the world, should have the confidence to declare that all the wickedness flowing from the general drunkenness, was because the drunkards did not keep sober on the 7th day; should we not think them absurd or crazy? This Sabbatarian stuff will not do long. Men will shortly make the distinction between a religious and a political observance of a day of rest.

EDWARD SEARCH.

REV. HENRY WOOD.

NEW IRISCH, N. H., April 14th, 1849.

FRIEND GARRISON:

As modesty is not esteemed a virtue by the *Congregational Journal*, which has designed to notice the article in the *Liberator* of April 13th, over your signature, respecting the Anti-Sabbath Convention, placed there by your kindness and impartiality, I will try to explain the mystery involved in his query, to wit—'What reason the Jews had for national pride in an event that occurred at the creation of man (more properly, the world). We answer, none! but mankind frequently arrogate to themselves prerogatives not predicated in reason. That Moses did assume, in his writings, that this earth was the object of all God's creative energies, and that the sun and system of worlds that roll in immensity were mere satellites, like the jewels of a diadem, set to adorn and beautify this king of worlds, is apparent to all who read with a 'view to arrive at the meaning of the author. And he would have it thus stupendous, obviously to enhance the importance of the advent of the Messiah, of which this world was to be the theatre, and the Jews the lineage of his incarnation. The superstition of the Jews is strikingly illustrated in their destruction of the Canaanites, with a view to vindicate the dignity and wrath of Jehovah; and also their superstitious bigotry in the crucifixion of Jesus, because he came the messenger of peace, to reconcile man to his fellow-man, and consequently to God, rather than a temporal king, to deliver the Jews from their national calamities, into which they had plunged themselves through blood and rapine.

We have no claims upon the *Liberator* for admission into its columns; but if the *Journal* wishes to be enlightened by us, it will politely invite us to its sanctum, and we will endeavor to illuminate its pages with reflections possessing the rare quality of sincerity. We confess to our fears that integrity is

wanting in its editor; and this apprehension is founded on his reckless perversion of the proceedings of the Anti-Sabbath Convention. If Henry Wood will pursue the rules of 'religious controversy,' laid down in the first period of his chapter on Baptismal Controversy—'Truth and Courtesy'—should the angels not rejoice over his regeneration, assuredly rational mortals, inspired with humanity and a love for truth, will. Now, we are decidedly pious in our views respecting the Sabbath, notwithstanding our piety may be his impiety, and our fidelity his infidelity; and we would search the Scriptures, and reason with the gentleman, to ascertain our errors, or convince him of his.

If the Jewish Sabbath was sacred, it was sanctified to rest from labor—national in its inception and objects, and ending in the crucifixion. The substitution of the Christian Sabbath, commemorative of the resurrection of their Master, was purely voluntary, and its associations comparatively holy; not the day, but the deeds, holy.

Abolish the penal laws respecting the observance of the Sabbath, which restrict the rights of conscience, and you may worship God, if you can, by binding heavy burdens, and laying them upon men's shoulders. But we are determined to strike the chains from off the captive, and let the oppressed go free.

C. L. WESTON.

PENAL SABBATHICAL LAWS.

AMINGTON, April 24, 1849.

An exceedingly interesting meeting was held on Sunday last, in the Town Hall in this place. A goodly number were present, at an early hour, from this and the adjoining towns. The meeting was called to order at half-past 10 o'clock, A. M., by LEWIS POPE, of this town. SAMUEL DYER was chosen President, and ELBRIDGE SPRAGUE, Secretary. Parker Pillsbury, after a few interesting and pertinent remarks, offered the following resolutions:

1. Resolved, That the doctrine of a Sabbath day, as taught by our schools of theology, and held by the church, is an unnatural, unwarrantable, and unscriptural assumption; and to compel its observance by State laws, as the force of public sentiment, is a kind and degree of tyranny which should be resisted in all places and at all times, and by all proper and appropriate means.

2. Resolved, That we are conscious of no worse despotism, no meaner or more despicable tyranny, than for our government to punish individuals for honest labor, or proper recreation, on the first day of the week, while it is holding sessions of Congress on that day, which more than once have ended in disgraceful drunken brawls; while it drills and marches the army, fights bloody battles, permits towns and cities to receive and welcome the President, and other great men who travel on that day, with military parade, martial music, discharge of cannon, and other demonstrations of equally objectionable character.

3. Resolved, That any and every day may be sanctified, by deeds of mercy and benevolence, by devoting and executing measures for the salvation of the slave, the drunkard, or any other outcast; while any day is deeply desecrated on which a religion is taught that upholds a government, or builds up a church, under which or in which a single slave or slaveholder is permitted to live.

4. Resolved, That if any people under heaven need missionaries and teachers, a Messiah and a millennium, it must be those who know so little of God and His government, as to make his own children, and their own brothers and sisters, brute slaves.

5. Resolved, That our Church and Government have both proved themselves, as bodies or institutions, the worst enemies of justice, liberty and man; and are therefore, in the name of justice and liberty, to be overthrown.

The resolutions were supported by interesting and eloquent remarks from Mr. Pillsbury and James N. Buffum, which were continued until half-past 12 o'clock, when the Convention adjourned for one hour.

AFTERNOON.

Notwithstanding the weather proved stormy, yet the audience was very much increased, nearly filling the hall; showing that the friends of liberty in Abington and the adjoining towns are not to be deterred from doing their duty to the slave, either by a storm of rain, or by the storm of indignation and persecution which is poured upon them by their enemies.

Full liberty was given, at each stage of the meeting, for friends or enemies to make remarks upon the subject which had called us together, and the audience were invited to point out any errors, either in the resolutions or remarks.

Interesting speeches were made by Mr. Pillsbury, J. N. Buffum and Lewis Ford. Mr. P. spoke eloquently in behalf of Washington Goode, and a large number of names were obtained upon the petition for commutation of punishment.

The resolutions which had been under discussion during the day were adopted, and a liberal collection was taken up, when, owing to the unfavorable state of the weather, (on which account it was thought inexpedient to hold an evening session) the Convention adjourned sine die.

ELBRIDGE SPRAGUE, Secretary.

CHRISTIAN WORSHIP.

What is Christian worship? To every one who is attached to the great and distinguishing principles of the man of Nazareth, and earnestly desires their extension among men, this is a question of vast importance. From the time of Constantine, and perhaps from a much earlier period, the professed followers of Christ seem to have regarded the mere forms of their religion—the reading, singing, praying, communion, baptism, &c.—as constituting, in themselves, to a considerable degree, the worship of God.

I know very well they will not often, when questioned, directly admit this; yet the fact is too plain, I think, to require any elaborate proof. The very phraseology of the pulpit proves it. The minister, in most cases, opens the ceremony by saying—'Let us commence the worship of God,' &c.; and 'Let us conclude the worship of God,' generally announces the concluding performance. And you will often hear from the pulpit, the most earnest exhortations to strict observance of the 'services of the sanctuary,' the most glowing pictures of the benefits resulting from the 'public worship of God.'

What sense is there in all this, if the ceremonies themselves are not held to be actual worship, in the same sense that a deed of genuine charity is Christian? Now, how is this? How shall we determine the truth in this matter? For my own part, I cannot accept this notion—the assumption of the nominal church; for to my mind it appears both illogical and unchristian. Illogical, because it talks of a God who is offended only at sin, (which we all instinctively admit), as though we incurred his severe displeasure by omitting certain acts which men alone has imposed; and to propose the building up of the precepts of Christianity in the heart and life, by clothing certain ceremonies, of an ever-shifting and arbitrary character, with an intrinsic and permanent virtue of their own. When Christ, its founder, has declared, in the most clear and explicit language, that 'They who worship me, must worship Him in spirit and in truth,' seems to me directly opposed to the genius of the religion it is designed to honor.

Here let it be remembered, the question is not, Are forms beneficial? While I believe their importance is greatly exaggerated, and very many are self-deceived in regard to the benefits they individually derive from them, I am willing to admit that they may be useful to some. But useful for what? Nothing else, surely, than to be mediums of the 'divine

grace' of Truth in its passage to the heart; or 'helps' to a better life.

It is the 'Truth of God,' then, however received—whether by the aid of ceremonies or without such aid—living and burning upon the altar of the heart, and going with us into every walk of life, by which we truly serve God, and perform before Him a true and Christian worship. We grant it, perhaps, replies the most rigid of formalists. I beseech you, then, in Christ's name, do not any longer deceive the people and yourselves, by calling your singing and praying, your getting up and sitting down, your repeating of scripture and your changing of robes, the 'public worship of God.'

O, it is lamentable to see how prevalent is the idea, that the infinite and eternal God, like the vainest man on earth, is supremely delighted at the mere shouting of hosannas to His name! that He smiles graciously when we pour forth our bombastic panegyrics of His character, or prostrate our bodies in our misnamed devotions! and that the most unskillful purity and goodness of heart, unaccompanied by any of these popular acts, is much less pleasing to the All Perfect, than a degree of ceremonial observance, with a heart tainted and corrupt!

If forms and ceremonies really constitute, in any sense, or to any degree, Christian worship, then the church that has the most of them must, so far, be most acceptable to God. Accordingly, the Catholic church is, in this respect, more Christian than the Protestant; and those Protestants who hold to the intrinsic virtue of forms, ought, in all consistency, it seems to me, to advocate the papal grandeur, gorgeousness and repletion of religious ceremonies.

No—no! that is heathenish, quickly responds the zealous Protestant. Heathenish! is that your strongest objection? You surely do not mean to pay so poor a compliment to your understanding, as to acknowledge, to reject a proposition, merely because it is of heathen origin. No! the true reason, allow me to say, why you spurn the ceremonies of the Romish church, is because you believe them useless, or pernicious and absurd. But does not the Catholic believe that he is worshipping God by the performance of these 'absurdities'? If you say that he does not thus worship God—that he is deluded—will you be kind enough to give me a description of what is Christian worship? Which of the some two hundred sects will you select as a standard? Shall we sit or stand, during prayer? Shall we have one, two, or three Sabbath services? Shall we have two hymns and an anthem, with three prayers—or add one prayer and a chant, and deduct a hymn? These questions may be pronounced trifling and puerile, by some; but they cannot be so, I think, any further than the idea itself, of worshipping God by our forms and ceremonies, is trifling and puerile.

But, says the formalist, 'we regard the form as valuable, unless we have the love of God with it.' Well you might. But what are we to understand by 'the love of God'? The religion of the day seems to regard the love of forms as no slight evidence of a love of God. Fortunately, we have an answer to this question from the lips of one well qualified to speak: 'If ye love me, keep my commandments,' said the great Teacher. His commandments—what were they?—that we must have set religious forms? That we should be called public worship of God? Not a hint of it, from beginning to end. They enjoined not the routine of the synagogue, but practical righteousness—the living out of the great laws of purity and virtue. Now, if the advocate of public worship, so called, be sincere, when he tells us that he does not hold that his forms are worship, without the presence of this 'love of God,' which is practical goodness, he will, I think, admit the following to be fair and legitimate deductions:—

First, that God is not worshipped, and cannot be worshipped, in the meeting-house, and by forms, but in the life, and by moral acts.

Second, that the minister should open the meeting by saying, 'Let us cease the worship of God by singing, &c., and his benediction should be—Now, Father, we retire from this place of forms, to worship Thee through the coming week according to the spirit of Thy Gospel, in dealing justly, walking uprightly, and keeping ourselves unspotted from the world.' Talk of worshipping God in the meeting-house! With his great property might you tell the friends of their view to transfer their capital to such a location, and his faithful seven years ago. It is not easy to satisfy the dealers in intoxicating drinks, and the manufacturers of the latter, their business is injurious, and only injurious to their fellow-men, and therefore immoral. Truths which are clear as the noon-day to other men, are darkness to them, who, by the muddy current which they voluntarily, and for the sake of gain, cause to intercept its rays of light, in their passage to their hearts and consciences. They cannot, or will not, see the amount of mischief they are doing, and the sum of human misery they are creating.

The manufacturers and sellers of intoxicating drinks, and all who encourage their use by example, and must be, held accountable for the evils which arise from the drinking customs of society. Let them put their gains in the opposite scale, if they please, and laugh at the exhortations of teetotalers, who call on them to transfer their capital to such a location; they may despise our warnings, but the day is coming in which public opinion will tell them they must desist from their evil practices.

These kingdoms must abolish the drinking customs which prevail, or their institutions will crumble in the dust, and their people will sink in the scale of nations; for it is impossible that Great Britain and Ireland can maintain a noble position in the face of her demoralized and expending of sixty millions of millions of money annually spent in drunken making, and in the face of the destruction annually of six millions of bushels of grain which God gives us for our sustenance, and not for our demoralization. The wickedness of Tyre and Sidon was light in comparison with this wickedness.

Yours, my dear Sir, respectfully,

JAMES HAUGHTON.

A Sinner's Difficulty in comprehending Christianity.—

The Moorjia has written a letter to Gen. Which, referring to the treatment which his brother-in-law received in Edward's camp, and the Whigs in the religion that first seized, outraged, and wounded Longa Mull—then cured him of his wounds, for the purpose of hanging him? We commend the question to every Christian advocate of war.

Home.—The object of all ambition should be to be happy at home. If we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle, to see a happy household.

The Benefits of Heresy.—The Providence Journal says:—'We are very fond of heresy, and we are breaking away from an old creed as good as a dog of thunder in the dog-days. He purifies the air.'

Graphic.—Lord Byron describes a party with which he dined, as follows:—'Like most parties of the kind, it was first silent, then talky, then argumentative, then disputatious, then unintelligible, then altogether, then inarticulate, and then drunk.'

A Small Chance.—An English paper contains thirteen quotations given by a young lady for declining to marry—the first twelve being the suitors twelve children, and the thirteenth, the suitor himself.

Lord Gough, the British General in India, pompously begins a despatch of the late indecisive actions, by saying:—'It has pleased Almighty God to vouchsafe a great victory to our arms.' The London Examiner compares this to Manse Hendrick's exclamation in the novel of Old Mortality:—'By the help of the Lord, I have loosed upon the deck.'

Laocoe.—Parson Milton, of Newburyport, an eccentric clergyman, was once called upon for a prayer at a Fourth of July dinner, and gave—'O Lord! deliver us from sham patriotism, for Christ's sake, amen!'

An article in a Southern paper, announcing a person's decease, says:—'His manes were committed to that bounteous whence no traveller returns, attended by his friends.'

A young lady engaged in writing, observed to a gentleman present, that she was a *Scribe*. To which he replied, in a sagacious and sarcastic manner, 'discreetly truly creditable, replied—and fair I see! (Pharisee.)'

A Chinaman.—The Provincial Secretary of Nova Scotia, in calling the attention of the Legislature to the spread of the small-pox, said the disease was a loathsome one, destroyed life, created a good deal of terror, and injured the looks of the inhabitants.

The horses in the 'apostolic stables' of Rome have been seized for the use of the national artillery. The horses so employed, says Punch, are expected to be more than a match for the Pope's bulls.

Ecclesiasticism on the River Wear.—An eccentric disseminating divine, says the *Gateshead Observer*, 'has lately preached three discourses against the almost time coming'—and excommunicated six members of his church for listening to the song, when sung by a lady at an evening party! Adds Jerrold's News:—'A personal feeling was at work here. The gentleman felt that he, individually, would be nobody in the good time, and so hated any mention of its coming.'

A Bachelor's Life.—Miss Bremer tells us that the life of a rich bachelor is a splendid breakfast, a tolerably flat dinner, and a miserable supper.

Poor Ink.—The editor of the *National Whig* says he dips his pen in his heart's blood.

Remedy, I have read it with, I hope, much benefit. It has created in my mind an increased conviction of the horrors of the slave trade, and of slavery; and, if possible, a more decided determination to co-operate with greater ardor with you, and other distinguished friends of the human race, in your endeavors to put an end to that accursed traffic, which constitutes to be such a blot and disgrace on the Christian name.

There is one other point to which I wish to allude. You advocate the necessity of increased physical force, to assist you in your benevolent efforts. This is a question which I approach with great diffidence, and yet it does appear to me that it is time for us to give up the idea of force altogether, as an element for the government of our fellow creatures. So long as we are Christians, we must believe in the truth of the world. It would lead me too far were I to discuss this question; but permit me to say, that I think a good deal of your own book proves the correctness of my opinion, or rather the opinion of the friends of peace. I believe the application of force excites the disposition to resist, and thus wars are promoted and perpetuated. I attended the Anti-Slavery Convention held in London in June last, and saw the friends of this city, and I approve of the peaceful principles laid down by that association for its government.

I do not wish to occupy your valuable time by engaging you in a correspondence with an entire stranger; on the contrary, I feel that I am called on to apologise for thus intruding on you. I could not feel quite easy without having done so. I trust you will excuse me. There is one other matter which I cannot, consistently with what I believe to be right, omit mentioning to you. I understand you are an extensive porter brewer; permit me respectfully to ask you if that be a lawful trade for a friend of man to be engaged in? Do you not leave yourself open to the charge of great inconsistency by proclaiming your friendship of the black man, while you supply your white brother with an article which debases and degrades him, and which both science and experience prove to be injurious to the human system? I know many brewers in this city, intimately, and for years past I have endeavored to persuade several of them to turn their capital into other channels. That many of them are heavy sufferers by the temperance movement, I deeply regret, because their trade was considered an innocent one; but the light of truth has dispelled the illusion. Our people have become teetotalers; the English nation will soon follow our example.

Once more I beg to apologise, and to subscribe myself respectfully yours,

JAMES HAUGHTON.

To Sir T. F. Buxton, Bart.

Sir T. F. Buxton's reply to Mr. Haughton.

NORTHVIEW, Hill, near Aylesham, Oct. 27, 1840.

Sir:—I ought long before this to have acknowledged your excellent letter, and its enclosed donation of £2 to the funds of the Society for the Civilization of Africa.

You are quite right in the supposition that I am a porter brewer. I assure you, that, were I convinced, on conscientious grounds, that it were better for me to desist, I hope I should yield to the dictates of my conscience; but as yet, I have met with no arguments sufficiently strong to bring me to such a conclusion. At the same time, I would have you to think that I am nothing but thankful for your suggestions.

I am, Sir, your obedient servant.

T. FOWELL BUXTON.

To James Haughton, Esq., 35 Eccles street, Dublin.

Letter from Mr. Haughton to the Editor of the *Scottish Temperance Review*.

DEAR SIR:—

Your article on Sir E. N. Buxton, Bart., M. P., in the December number of the Review, induces me to send you, for publication, a correspondence I had with him in his father's seven years ago. It is not easy to satisfy the dealers in intoxicating drinks, and the manufacturers of the latter, their business is injurious, and only injurious to their fellow-men, and therefore immoral. Truths which are clear as the noon-day to other men, are darkness to them, who, by the muddy current which they voluntarily, and for the sake of gain, cause to intercept its rays of light, in their passage to their hearts and consciences. They cannot, or will not, see the amount of mischief they are doing, and the sum of human misery they are creating.

The manufacturers and sellers of intoxicating drinks, and all who encourage their use by example, and must be, held accountable for the evils which arise from the drinking customs of society. Let them put their gains in the opposite scale, if they please, and laugh at the exhortations of teetotalers, who call on them to transfer their capital to such a location; they may despise our warnings, but the day is coming in which public opinion will tell them they must desist from their evil practices.

These kingdoms must abolish the drinking customs which prevail, or their institutions will crumble in the dust, and their people will sink in the scale of nations; for it is impossible that Great Britain and Ireland can maintain a noble position in the face of her demoralized and expending of sixty millions of millions of money annually spent in drunken making, and in the face of the destruction annually of six millions of bushels of grain which God gives us for our sustenance, and not for our demoralization. The wickedness of Tyre and Sidon was light in comparison with this wickedness.

Yours, my dear Sir, respectfully,

JAMES HAUGHTON.

A Sinner's Difficulty in comprehending Christianity.—

The Moorjia has written a letter to Gen. Which, referring to the treatment which his brother-in-law received in Edward's camp, and the Whigs in the religion that first seized, outraged, and wounded Longa Mull—then cured him of his wounds, for the purpose of hanging him? We commend the question to every Christian advocate of war.

Home.—The object of all ambition should be to be happy at home. If we are not happy there, we cannot be happy elsewhere. It is the best proof of the virtues of a family circle, to see a happy household.

The Benefits of Heresy.—The Providence Journal says:—'We are very fond of heresy, and we are breaking away from an old creed as good as a dog of thunder in the dog-days. He purifies the air.'

Graphic.—Lord Byron describes a party with which he dined, as follows:—'Like most parties of the kind, it was first silent, then talky, then argumentative, then disputatious, then unintelligible, then altogether, then inarticulate, and then drunk.'

A Small Chance.—An English paper contains thirteen quotations given by a young lady for declining to marry—the first twelve being the suitors twelve children, and the thirteenth, the suitor himself.

Lord Gough, the British General in India, pompously begins a despatch of the late indecisive actions, by saying:—'It has pleased Almighty God to vouchsafe a great victory to our arms.' The London Examiner compares this to Manse Hendrick's exclamation in the novel of Old Mortality:—'By the help of the Lord, I have loosed upon the deck.'

Laocoe.—Parson Milton, of Newburyport, an eccentric clergyman, was once called upon for a prayer at a Fourth of July dinner, and gave—'O Lord! deliver us from sham patriotism, for Christ's sake, amen!'

An article in a Southern paper, announcing a person's decease, says:—'His manes were committed to that bounteous whence no traveller returns, attended by his friends.'

A young lady engaged in writing, observed to a gentleman present, that she was a *Scribe*. To which he replied, in a sagacious and sarcastic manner, 'discreetly truly creditable, replied—and fair I see! (Pharisee.)'

A Chinaman.—The Provincial Secretary of Nova Scotia, in calling the attention of the Legislature to the spread of the small-pox, said the disease was a loathsome one, destroyed life, created a good deal of terror, and injured the looks of the inhabitants.

The horses in the 'apostolic stables' of Rome have been seized for the use of the national artillery. The horses so employed, says Punch, are expected to be more than a